Volume LXXXIV No. 7 May 6, 1966 30 Cents

commonweal

A-54513 12-66
ST CHARLES SEMINARY
LIBRARY
CARTHAGENA STATION
CELINA OHIO 45822

BURGHERS IN THE KREMLIN

Wilson C. McWilliams & George A. Lanyi

OPERATION BROWNSVILLE

Joseph Judge

THE RIGHTS OF PRIESTS

J. D. Conway

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

NEWS AND VIEWS

"Every religious order was founded in certain historical circumstances, to answer certain demands made upon the Church at a given time. For this reason alone, every religious institute is conditioned in some way by the circumstances of its birth. In the meantime the history of the Church has gone on. Reform of the orders according to the spirit of their founders cannot, therefore, be simply reform according to the spirit of their first days. Reform must spring from the spirit in which they have grasped and realized the spirit of the Gospel." *Cardinal Döpfner*

•

What aggiornamento?: Catholic University will soon sponsor a three-day workshop on the topic "Some Answers to Current Criticism of the Minor Seminary."

•

More than 820 students applying for summer projects in Latin America with the Conference on Inter-American Students were asked the question "What books have most influenced your thinking recently?" The book receiving the highest number of mentions was Eric Fromm's *The Art of Loving.* The next six choices, in order, were: *The Secular City* by Harvey Cox, *The Prophet* by Kahlil Gibran, *Five Families* by Oscar Lewis, *The Bible, Black Like Me* by John Howard Griffin and *Children of Sanchez* by Oscar Lewis.

•

Does the New York *Times* overplay Jewish scare stories? Well, in our opinion, the recent statement by Bishop Luigi Carli of Segni, Italy, was not really worth a six-column streamer headline ("Conservative Italian Bishop Says Judaism Remains a Condemned Religion," *Times*, April 20). For one thing, the good bishop has been making noises along the same line for years. What is the hard news value of revealing in a six-column headline that he has learned nothing from the Council? For another, any reporter with six-weeks' experience can dig up equivalently zany remarks from some Italian bishop or other on any topic he cares to pursue. Maybe *that's* the real story.

•

Canon F. H. Drinkwater, reviewing John Noonan's book, *Contraception*, in The Birmingham *Post*: "When the issue is narrowed to contraception, Noonan's conclusion is that the Church's prohibition (undeniably continual) was always a *response* to specific circumstances: e.g. magical potions, Gnostic anti-baby sex rituals, Stoics condemning any sexual extasis as an abdication of reason, Manicheans and Cathars devaluing creation and procreation, Jansenists idealizing rigidity; not to mention unduly utilitarian systems of marriage and property in post-Napoleonic France. Now that circumstances are so much changed, that sociologically love-marriages are the rule, that world population is exploding and infanticide less fashionable, that large families are an economic hazard, that conception control becomes scientific: will not the Church's response change accordingly? 'One Galileo case was enough,' a cardinal remarked during the Council. . . .If there is a change (some Catholics say), 'the Church will have a lot of explaining to do.' Yes indeed. Why has it taken so long?"

•

Carroll College of Helena, Montana, has postponed the time of evening rosary on Wednesday and Thursday nights. Said the official announcement: "This is done so that no one need miss Batman on TV."

•

W. H. Ferry, taking out after Mass Communications in a paper produced by the Center for the Study of Democratic Institutions:

"The situation of American Negroes, for example, has been a disgrace from Reconstruction on, a running sore on the national body. It would be a festering canker to this day had the issue been left to masscomm.

"It is commonly acknowledged now that the pot boiled over in Los Angeles in the summer of 1965 because of frustration and resentment and indignity stored up too long. How much were Californians told about the sputtering fuse? Even the best-intentioned of them were aware of little or nothing. Bishop Kennedy, the liberal and kindly Methodist leader of Southern California, apologized publicly for his ignorance after the Watts uproar. 'I didn't know,' he said, 'that this was the way they lived.'

"Before Rosa Parks performed the momentous act of sitting in the wrong part of the Montgomery bus, what was the picture of the Negro nation presented to us by masscomm? Through its cloudy lens in the South we saw Negroes struggling patiently through courts to get their children into decent schools, indignant, perhaps even irritated, at the delays occasioned by the need to give the White South time to accommodate. According to masscomm, they were being treated well, in the Dixie version of that term, and were responding by forbearance and understanding.

"The Northern portrait was even more illusory and vicious. Masscomm rejoiced that Jim Crow was not official doctrine in Detroit, Harlem, Chicago, Rochester, Philadelphia. Masscomm neglected to say it was standard practice. There was, to be sure, the occasional flare of trouble in these precincts, duly reported by masscomm and as duly attributed to Communists, Muslims, or chronic malcontents. Once again masscomm produced the wrong enemy. Inattentive authorities, greedy landlords, cybernation, bad education, all the complex causes of Negro misery that make up the real enemy, used to be mentioned by masscomm only once in a while. The favorite culprits of masscomm are, in the race situation as in all others, still Communists or agitators."

JOHN LEO

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

CORRESPONDENCE

The Parish

New York, N.Y.

To the Editors: I appreciate Father Mallette's complimentary intention ("In the Inner City," Parish issue, March 25) but I am not sure that "white" advocacy or "middle class" intervention is what our action here represents. Maybe our little walking tour of the West Side Urban Renewal Area last summer, during which he witnessed some gratitude of neighborhood poor and some heeling of city bureaucrats over-impressed him.

Our tenants groups, welfare recipients league, and public housing associations, and daily store-front scene (which he missed) would indicate more of people doing for themselves and in their own style.

While I am at it, I must say your parish experts were interestingly well above the curbstone level of analysis which (with the exception of Father Mallette) we have come to expect from the Midwest. (REV.) HENRY J. BROWNE

"On Judging God"

Los Angeles, Calif.

To the Editors: Now that we have become accustomed to the questioning of authority in the Church and to the individual's assertion of his rights in the face of any misuse or paternalistic extension of authority, we come to the inevitable, if not logical, conclusion in Daniel Callahan's "On Judging God" (February 25). It is high-time that we assert our rights in the face of the Ultimate Authority and make sure that He is not treating us paternalistically or riding roughshod over our rights.

Democracy is on the move. Every man, no matter what his authority, is just a man; so, let each give an account of himself. And let us not allow God to escape the movement of history; let us refuse "to let God take refuge in mystery." "I think we humans have every right to shout to Him to stand

(Continued on page 206)

NEWS & VIEWS: 188 **CORRESPONDENCE: 189**
EDITORIALS: 189
OPERATION BROWNSVILLE: *Joseph Judge* **193**
BURGHERS IN THE KREMLIN: *Wilson C. McWilliams & George A. Lanyi* **195**
THE RIGHTS OF PRIESTS: *J. D. Conway* **197**
VERSE:
Carol Johnson **200** *Joseph Pintauro* **201**
THE SCREEN: *Philip T. Hartung* **201**
BOOKS: 202

EDWARD S. SKILLIN: *Editor* **JAMES O'GARA:** *Managing Editor*
DANIEL CALLAHAN: *Associate Editor* **JOHN LEO:** *Associate Editor*
PETER STEINFELS: *Assistant Editor* **PAUL VELDE:** *Assistant Editor*
ANNE ROBERTSON: *Editorial Assistant*
WILFRID SHEED: *Drama Critic* **PHILIP T. HARTUNG:** *Movie Critic* **JOHN FANDEL:** *Poetry*
ROBERT BARRAT: *Paris* **GUNNAR D. KUMLIEN:** *Rome* **J. M. CAMERON:** *Great Britain*
JOHN BRUBAKER: *Advertising Manager*

COMMONWEAL A Weekly Review of Public Affairs, Literature and the Arts. Second-class postage paid in Philadelphia, Pa. Printed in the USA and published weekly, except biweekly Christmas-New Year's and from mid-July to mid-September, at 3rd & Hunting Park, Philadelphia, Pa. by Commonweal Publishing Co, 232 Madison Ave, New York, NY 10016 MUrray Hill 3-2042. Copyright © 1966 Commonweal Publishing Co, Inc. US and Canada, $9 a year, Foreign $11. Single copies 30¢

NON-ALIGNMENT AND POOR NATIONS

Non-alignment as a political description of a nation's foreign policy has virtually no meaning anymore. The African governments which were recently overthrown by military coups were non-aligned, and presumably the pro-American governments in power today are still part of the non-aligned Third World. Among the principles enunciated at Belgrade, where several years ago the Third World gathered to proclaim its existence, was one which stated non-aligned countries would "exercise their own sovereignty in protection of their own independence." Time has shown this to be illusory; few of these countries have the means of protecting themselves against the various methods of manipulation available to the major powers, whether Communist or non-Communist. The Belgrade conference was largely the response of new, as yet uncommitted, nations to the Dulles policy opposing formal neutrality. The United States replied that it simply was concerned to see that the non-aligned stayed non-aligned. The temptation to coach a bit was not always resisted.

What remained to the non-aligned, however, was not unuseful appearance. For instance, nearly every government wishing to modernize desires the socialist label, both for reasons of domestic politics and for international prestige. In practice, they continued to be subject to the same international market that governs Western capitalism. Little has changed except that now the wealthy nations had the game without the onus of the colonialist name.

Since in fact these nations are more concerned with rapid industrialization and something more than the fiction of sovereignty, the question of which third of the world they belong to is irrelevant to them. But as long as the United States persists in its "struggle against Communism," the myth of non-alignment is likely to continue, and with it a good deal of confusion about ends and means. At present, it is not terribly surprising

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

that grams of world power are discovered to be at stake in the most unlikely places.

So desperate is the situation in Latin America that the issues have dissolved into the semantics of revolution or evolution. Much hope is being invested in the Frei government of Chile, which is attempting to provide a model for the latter course. President Frei must sufficiently curtail the old system while embarking on extensive social programs, the most important being, as in the rest of Latin America, land reform. He must do this quickly, against mounting criticism from the left, an entrenched oligarchy on the right, and abysmal misunderstanding on the part of the United States.

Exactly what is in the mind of American officials is unknown, but a good bet is that it is Frei's non-aligned stance. Yet this is absolutely essential for Frei's program, just as anti-Communism has become a touchstone of American domestic politics. The difference is that it does not play an equivalent role in Frei's foreign policy. That is to say, it is not anti-American in any tangible sense. Juan Bosch likewise has been cast into a similar quandary by shortsighted Washington policy.

American rhetoric about non-alignment does not fit the facts, but the reason may lie at a deeper level than compulsive anti-Communism. For the hard truth of the matter is that it is extremely difficult for the United States to adjust its foreign policy practices to its rhetoric about aiding poor nations in their development. A case in point was the OAS Rio conference last November, when the United States signed an agreement tying inter-American cooperation in the field of politics and mutual security to a common effort for economic progress in Latin America. Stemming from the basic commitment was an agreement by which the United States would not insist on reciprocity in tariff and other trade concessions with less developed countries. This promised a basic and vital reorganization of inter-American economic affairs. For not only would Latin Americans be guaranteed preferential tariffs for their raw materials and agricultural products on the American market, but, equally important, they would be protected against price fluctuations which frequently can wipe out a poor country's economic progress of several years.

As it turned out, the recent Panama conference of the OAS which was to be followed by concrete proposals was a severe disappointment as Lincoln Gordon, Assistant Secretary of State for Inter-American Affairs, seemed to retreat from the earlier agreements. Instead, he spoke of the President's inability to make commitments which were not assured of Congressional assent. What happened between November and then? There are several possibilities. Either the United States or the Latin American countries misunderstood the document they signed; Congress was sounded on the Rio agreements and found to be unfavorable; or possibly, with our growing military commitments, we simply discovered we could not afford it.

The irony of all this, of course, is that our military commitments are, practically speaking, the result of world poverty and the desire of the poor nations to industrialize as rapidly as possible. The world market almost certainly assures that instead this will be a very slow and very painful process for the Third World. It all but guarantees a perpetual revolutionary situation in these countries. The problem is economic; our priorities should be economic. Instead we brandish myth and sword which taxes our spirit as well as our pockets.

THE JEWS, AGAIN

The recent article by Bishop Luigi Carli of Segni, Italy, in which he argued that "by its very nature" Judaism carries "the judgment of condemnation by God," is a healthy spring tonic. It should disabuse everyone of the romantic idea that the Church can be reformed by conciliar documents. To his dubious credit, Bishop Carli is consistent. He opposed a strong statement during the Council, has expressed satisfaction since on the removal of the word "deicide" from the final text, and has now returned to argue the conservative case all over again.

We can't complain, on principle, at his tactics. Liberals have done, and are doing, the same thing on those issues which they believe were not dealt with adequately by the Council documents. Any argument for freedom of speech in the Church must serve both sides in any debate. Even more to the point, any argument for freedom must allow for the possibility that some will want to create a "debate" when, from all visible evidence, the magisterium has decisively spoken. It was this possibility which made it legitimate for a number of theologians to re-open the birth control discussion in the face of exceedingly authoritative statements by Pope Pius XI in *Casti Connubii*. One cannot, logically, complain of a Bishop Carli availing himself of the same opportunity.

But one can and should complain, and complain bitterly, about what the Bishop has said. Anti-Semitism has never needed any encouragement in the Church; it has been there for centuries as a deeply rooted disease, all but impervious to official condemnations. If we need any reminder of this fact, Bishop Carli's article

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

serves well. Naturally, he denies any anti-Semitism. But who needs the added luxury of professed anti-Semitism when he has already declared the Jews to be "condemned" in the judgment of God? In the long run, Bishop Carli's brand of quiet theologizing will serve anti-Semitism as well as any hate-filled pulp pamphlet.

What can be done? Well, Pope Paul could issue a public apology, asking Jewish forgiveness for this offense. We are not optimistic that he will do so. Since the Council Fathers could not quite bring themselves to ask Jewish pardon for centuries of shame, it is unlikely the Pope will break the pattern because of one incident. We Catholics don't mind asking forgiveness, you understand—but only in dark confessionals where no one can hear, where there can be no danger that the imperturbable, transcendent image of the Church as an indefectible institution will be compromised.

Yet, as a mental exercise, assume that the Pope did ask Jewish pardon for Bishop Carli's statements. Assume also that, in an extraordinary session, the Council Fathers reconvened to strengthen the statement on the Jews. Assume that everything Pope John wanted in the first place finally found its way into a solemn document. Would that finally set the matter at rest? Not at all. Diseases are not so easily cured; they never have been. They are only cured by a total transformation of the Church. And such transformations are rare. This is one disease, it appears, we will all have to live with for decades to come. We are pained. We are embarrassed. Bishop Carli is not a man from outer space, or a member of some odd sect. He is a Roman Catholic. One of ours.

WHERE OUR TREASURE IS

Officially, the Defense Department does not know what the war in Vietnam will cost America, and is not even trying to find out. "Our business is to support the conflict there. Our business is not cost accounting," said one Pentagon official, striking a most unusual note for a member of McNamara's band. All this amounts to saying that the Defense Department is not *telling*, rather than that it doesn't know; for orders for military goods must be placed well in advance. (While the Pentagon estimates Vietnamese expenditures in fiscal 1966 at $4.6 billion, the extra contract awards for the same period are running at a rate of $6.6 billion.)

Employing evidence like this, and scouring around Washington for whatever else would help, *Fortune* magazine has been able to do what the Pentagon supposedly cannot: cost out the war. In its April issue, *Fortune* estimates the *current* cost of the war at $13.7 billion a year. But *Fortune*, presumably with access to excellent sources, goes further: "U.S. Senators who know what Defense Department witnesses say in closed congressional hearings have predicted a U.S. buildup to 400,000 men, or more. General William C. Westmoreland, the U.S. commander in Vietnam, has reportedly requested a buildup to 400,000 by the end of December. With that many U.S. servicemen in South Vietnam, the cost of the war would run to $21 billion a year—even more if bombing and tactical air support increased in proportion to the buildup on the ground."

But that might not be the end of it either. Last December, *Time* reported that field commanders in Vietnam were asking not for 400,000 but for 480,000 men by 1967 and that if Hanoi responded in kind (which it has been doing) U.S. military planners predicted a commitment of 600,000 men before the end of '67. General Harold Johnson, Army Chief of Staff, suggested not long ago that the war could last anywhere from five to fifteen more years. So add up your figures as you wish, granting huge amounts in the tens of billions as a margin of error, and the cost of a five-year war in Vietnam will approach or even generously exceed $100 billion!

So money isn't everything, especially since the U.S. (as *Fortune* duly points out) is a rich nation. What is at stake in Vietnam is basically lives and justice and the complicated issue of world peace or world destruction. Nevertheless, money is important. It means resources devoted to one project rather than another. It is an indicator of what this country, rhetoric aside, truly believes in.

The U.S. is willing to spend $100 billion in Vietnam, flying B-52s from Guam ($1,300 per hour per plane) to drop huge "payloads" ($30,000 per plane) into the jungle. The U.S. pledged 1/500 of that sum to the new Asian Development Bank. In the two decades since World War II, the U.S. has given India $6 billion—and $4.5 billion was in loans. Fifteen years ago, the United States dedicated 2 per cent of its Gross National Prod-

REPRINTS SOLD OUT

Both the issue of January 14, on the New Morality, and that of March 25, on Reforming the Parish, are completely sold out. We regret that we are unable to supply additional copies to readers who still want them.

Circulation Dept., Commonweal
232 Madison Ave., New York, N.Y. 10016

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

uct to overseas assistance. Today, the Administration would have the nation dedicate less than ½ of 1 percent to the same task (which meantime has grown far more pressing.) And even this proposal is being debated bitterly. But there is no question about devoting from 2.5 to 3 percent of our GNP to a war of doubtful justice and outcome.

The cost of the war in Vietnam will be, as *Fortune* gently puts it, "unpleasantly large." The economy will be strained, taxes will be raised, the building of the Great Society will slow from the pace of a turtle to that of a caterpillar. Yet in one sense, these results are less disturbing to contemplate than the national loss of perspective which our Vietnamese investment reveals. Perhaps we were sucked into the Vietnamese whirlpool by a series of unfortunate commitments. But we made commitments to Latin America five years ago in the Alliance for Progress—yet Vietnam is receiving yearly more than twenty times the American resources devoted to Latin America.

Despite the rhetoric which pledges the U.S. to fight as hard against hunger, disease, ignorance and misery as against Communism and/or Chinese and Soviet imperialism, the figures tell another story. The story is sad and simple. America's fight against Communism has become an obsession. America's sense of balance has been lost; its priorities irrationally out of order.

PAULING AND LIBEL

Judge Samuel Silverman's decision to dismiss Linus Pauling's libel action against *National Review*, was, in our opinion, a sound one. It preserves the broad freedom to criticize public figures that the continuing national debate requires.

In two 1962 editorials, *National Review* had referred to Dr. Pauling as a "collaborator" and "fellow traveller" and archly raised the question of whether he is a Communist. (The July 17, 1962 issue said: "Are such persons Communists? Some such undoubtedly are, but there is not publicly at hand the full proof, of the kind demanded by the courts, that they are Communists in the total, deliberate disciplined organizational sense.") The prose style here is straight out of *Confidential* magazine ("There is absolutely no *proof* on hand that Actor Fern Zilch is a practicing homosexual . . ."). But then the issue is not *National Review's* taste or propensity for journalistic responsibility, but rather whether such prose flights violate the libel laws.

It appears that Pauling would have had a fairly good case, at least good enough to bar a dismissal and put the matter in the hands of a jury, had not the judge followed the implications of the *New York Times v. Sullivan* decision. In the latter case, the Supreme Court ruled that the First and Fourteenth Amendments prohibit a public official from recovering damages for defamatory falsehood unless he proves the statement was made with "actual malice"—with knowledge that it was false or with "reckless disregard" of its truth or falsity. In other words, much greater latitude was recognized in cases involving "public officials."

It was inevitable that this category be broadened. If a non-public-official runs for Congress against an incumbent, why shouldn't the rules for admissible debate apply equally? Why grant immunity of sorts to criticism of very minor public officials, like the Sullivan of the *Times* case, and deny it to criticism of major figures much more involved in public affairs? Judge Silverman followed this general line of reasoning and broadened "public official" to "public figure," ruled that Pauling fit into the latter category, and therefore threw the case out of court, since the plaintiff had presented "no real evidence" that would apply within the context of the *Times* decision. The new problem, of course, is what is a "public figure"? All, or almost all would agree that Linus Pauling is one, but what about, let us say, a part-time volunteer for your local Community Chest, who might be as much a "public figure," depending on the context of the dispute, as Pauling is on the national scene? More clarification will be necessary, but we presume it will not come very soon.

One marginal comment on the case: now that a court has upheld the legal right to call someone a "fellow traveller," we suggest that editors take it upon themselves to retire the word from public debate. *National Review's* argument is that there *are* fellow travellers and why not say so? Perhaps. But does it add any more to the national debate to call Linus Pauling a Communist fellow traveller than it would, let us say, to call William Buckley a "racist fellow traveller" for paralleling the legislative proposals of Southern racists on a series of civil rights bills? Mr. Buckley is no racist. But the rhetorical advantage of the term "racist fellow traveller" is that it implies a good deal more than a defender of the charge would ever have to prove. Like "Communist fellow traveller" it is a term that brings great emotional satisfaction to the man who produces it, but does nothing comparable to clarify the issue under discussion. It ought to be just as possible for a liberal to agree with the Soviets now and then (let us say on getting out of Vietnam) as for a non-racist conservative to vote with Jim Clark or George Wallace in defense of states' rights. In fact, the word "fellow traveller"

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

is used to blacken a person's reputation without having to argue the merits of what he actually says or does. Its retirement from the national vocabulary will be no loss at all.

THE INDEX R.I.P.

The *Index* of Prohibited books, he said, is already a thing of the past. To this he added that "The last edition of the Index was published in 1948, and no more will be printed." What is the reason for this change? Not only, he asserted, is the *Index* an inadequate tool for judging the great mass of literature published today, but the Council "has recognized in the Catholic laity a greater maturity and a role of greater responsibility in the Church."

The speaker of these words was Cardinal Ottaviani, in an interview printed in the Vatican newspaper *L'Osservatore della Domenica.* While the Cardinal's informal words hardly guarantee that the spirit of book-banning and book burning will forever pass from the Church, it is still possible to rub one's eyes in disbelief. But he said it, and we have no reason to suppose he did not mean it. Even the fact that he was quick to add that Canon Law automatically forbids the reading of Communist publications does not entirely nullify what he said.

Whatever can be said along the usual lines about the historical origins of the *Index*, the extenuating circumstances, the limited distribution of the book itself, none of these things can hide the essentially totalitarian idea lying behind the theory of its legitimacy as an educational and disciplinary device. Since books can corrupt; since the Church should protect the faithful from that which is harmful; and since the Church can command obedience—ergo, the Church should command people not to read books which might corrupt them. It was a tight argument, neglecting only to take account of human freedom. To judge from Cardinal Ottaviani's words, the Church is now beginning to see that an argument which neglects freedom is no argument at all.

● ● ● ● ● ● ● ● ● ● ● ● ● ● ●

THE POOR ON THEIR OWN

OPERATION BROWNSVILLE

In his book, *A Walker in the City*, Alfred Kazin says he always thought of the Brownsville section of Brooklyn as "the end of the line." It really is the end of a train line, the IRT-7th Avenue-New Lots run which bores its way through a dim subterranean vault until it reaches Brownsville. There it rises above ground, supported by a tawdry, creaking elevated structure, revealing the filth, the neglect, the despondent faces, the weary-looking children of the poor. It is "the end of the line" for more than 100,000 Negroes and Puerto Ricans, just as it was during Kazin's youth for thousands of Jews who rode the train out of Manhattan's densely populated Lower East Side in search of Brooklyn's green pastures. Brownsville remained a Jewish ghetto until the Second World War. As the Jews moved up the economic ladder and out of Brownsville, their places were taken by Negroes, mostly migrants from the South, and Puerto Ricans, fleeing the misery of El Barrio in East Harlem.

The problems of Brownsville are thus newer than those of Harlem, less publicized and less attended to. Brownsville differs from other poverty areas in another way. The better-known poverty communities are run by a middle-class establishment, but Brownsville has no middle class. In Brownsville, the poor have been left on their own. What have they done?

Their major accomplishment is the organization of the Brownsville Community Council, the funding agency for War on Poverty money. It is open only to organizations in the boundaries of Brownsville, thereby assuring that it will be the voice of the poor. Each organization is allowed two delegates, each of whom has one vote—which prevents any of the larger organizations such as churches from taking it over. It very wisely rejected the professional workers of Brownsville from voting membership. Although only a year and a half in existence, it defeated the bid of a local politician to place himself on the Board of Directors. The poor do not have great confidence in politicians. They have been sold out too often.

Council meetings are turbulent. The poor do not have the discipline of mind to keep debate on the level of a discussion of ideas. They are quick to attack the person rather than his ideas. There is a tendency to prolong debate. Parliamentary procedure is often abandoned while the president or some member de-

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

fends his honor which was in no way questioned. But the poor are learning. They are feeling their strength and leaders are developing.

Another interesting development in the Council which highlights Brownsville's problems is the Education Committee. The members have been crusading for an Educational Park, for more instruction geared to the experience of the disadvantaged child and for more busing of children from the overcrowded schools of Brownsville to schools with empty seats in other areas of Brooklyn and Queens. They have had meetings with city officials and with Education officials. Committee membership is drawn almost entirely from people living in the Housing Projects. In other words, their housing problems are solved; they now can go on to other community improvements. But most of Brownsville cannot afford the luxury of improving educational facilities. For them, housing problems are crushing.

In Brownsville there are 4,866 families living in low-income Public Housing Projects with 3,100 more family units under construction. Public housing is the best the poor can afford. But there are between 15,000 and 20,000 other Brownsville families living in some of the worst housing in the city. The housing is typical of the slum; it is full of rats and cockroaches, and smells of garbage and stale urine; frequently there is no heat; the plaster is falling from ceilings and walls. The culprits are the slumlords in partnership with the Department of Welfare. Slumlords criminally neglect housing violations and Welfare maintains them in business by paying exorbitant rents, while at the same time awarding a pittance to the poor people for the maintenance of their families. This is the most serious moral evil in the city today, spawning crime, drunkenness, use of narcotics and the despair that underlies all these expressions of discontent.

These conditions exist in all slum areas, but in Brownsville, after a few abortive community efforts to correct them, there has developed an interesting movement to fight them and to organize the poor in protest. It is called CUSA, Christians United for Social Action. It grew out of a group of young priests and Catholic lawyers who, dissatisfied with the Catholic Interracial Council and other similar church organizations, were anxious to give a new turn to the Church's participation in the civil rights struggle.

CUSA has opened store-fronts and is using them as a base of operations to organize the poor. It has organized rent strikes in a number of buildings and brought to the scene Frank O'Connor, President of the City Council, and a number of other city officials, who were properly horrified by the general conditions.

CUSA has obtained coverage in all the New York newspapers and on television and radio. Most important of all it has aroused the poor and enabled the people to identify who is responsible for the impossible conditions in which they live. It is also bringing Negroes and Puerto Ricans together in an area where the two groups are known for mutual hostility.

The poor with whom the priests are working are either the Welfare community or those with minimal employment. Both groups have been demoralized, disorganized and disenfranchised by our highly sophisticated, individualistic urban culture. At present they cannot function in our city and, further, their ability to function will become less and less possible without one simple adjustment. They have to learn to help themselves—the first step in breaking the cycle of poverty. The political establishment in the city sees the poor as people who must be helped. It gets panicky when the poor begin to help themselves.

CUSA has seen this and begun to organize the poor of Brownsville into a Tenants' Union and a League of Welfare Recipients. There are frequent demonstrations—picket-lines, sit-ins in City Hall, trips to Albany and Washington, where the poor badger their political representatives.

Obviously, the leadership must eventually pass to the poor themselves and that is the aim of CUSA. It is trying to arouse the poor to action, to develop leaders, and then to go on to help in other slum areas. There has been no direction from the top. No priest has been assigned to organize the group. It is part of the same New Breed Spirit which is behind the Peace Movement.

It is interesting to note that it is priests, sisters and laymen who have started this social protest. This is new. (CUSA sprang from an idea of James Graham, a young counsel for the Amalgamated Clothing Workers and from the restlessness of the younger clergy for a true social ministry.) In most other areas it was the Protestant ministers who took the lead. What happened in Brownsville? The Baptist ministers here are mostly of the unorganized poor themselves. The Spanish Pentecostal chuches on principle are opposed to participation in community activities; they regard it as evil.

Brownsville's previous fame was as the battle ground for "Murder Incorporated" and the locale for two well-known novels, *The Amboy Dukes* by Irving Shulman and *The Last Angry Man* by Gerald Green. It is hoped that its lasting fame will be as the community where the poor learned how to organize and fight on their own. The experiment should be watched with interest.

JOSEPH JUDGE

(*Father Judge is a priest of the Brooklyn Diocese.*)

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

BURGHERS IN THE KREMLIN

WILSON C. McWILLIAMS & GEORGE A. LANYI

Marx announced that a fundamental principle of "dialectical materialism" was the "unity of thought and action." The Twenty-third Congress of the Communist Party took as its slogan the phrase, "Unity of Action." In the intervening century, thought has disappeared: this is the deepest meaning of the recent Congress.

It was above all the Congress of the "affluent Soviet Union," or at least, of an affluent elite of Soviet corporate leaders, the men who have inherited the management of the vast apparatus of a bureaucratic-industrial state. Their attitudes have been shaped by the needs, responsibilities and conveniences of that management. As Zbigniew Brzezinski recently pointed out, the Soviet Union since Khrushchev has been dominated by a "central" bloc of leaders concerned to achieve marginal gains, suspicious of adventures, of long-term plans, or of visions of the future. Hansjakob Stehle wrote in *Die Zeit* that Brezhnev delivered his "state of the empire" address with the "dry ponderousness of the executor of an estate."

The Soviet elite understands the language of organization, of economics and of power: it does not understand or fears the appeals of fervor, of ideology, and of the intellect itself. Standing for economic liberalization, it is deeply reactionary in matters of culture. Artists and writers it views with the jaundiced eye that Caesar cast on Cassius and with which the American corporate executive views "beatniks" and demonstrators. Supremely "practical" men, devoted to achievement and effort in the world of action, they regard as deeply subversive those who would turn their audiences away from the world of action toward the examination of conscience and guilt and the quest for imagination and love—a quest in which many sense a groping back toward the long-banished dimension of religious experience. Yevtushénko and Solzhenitsyn and their fellows raise the same specters of passivity, contemplation and ineffectuality which Lenin sought to exorcise from the Russian intelligentsia.

WILSON C. MC WILLIAMS *and* GEORGE A. LANI *are members of the Department of Government, Oberlin College and co-editors of* Crisis and Continuity in World Politics.

The Soviet leaders continue to regard such intellectual stirrings as a case of demonic possession. Their experience and doctrine deny them the perspective to see such discontent as an inevitable by-product of the submerging of the individual by mass society and the subordination of human relations to the logic of industrial process. Better equipped intellectually, their American corporate counterparts have long been aware that there is little danger and much utility in junior executives' reading Thoreau and Ayn Rand: the conscience of some is assuaged, and for others, channeled in safely non-political directions into private life or summer vacations in the wilderness.

To be sure, the Soviet elite does recognize a loss of devotion, and the decline of ideological zeal. Yet because it does not understand the nature of such devotion and fervor, it has no notion of how they might be created or revived. At best, the Soviet elite offers an incantation of old and sterile formulae derived from its ideological past. At worst, it descends into silliness. I. I. Bodyul, speaking with the dour rhetoric of the American right, warned the Congress against the growing perils of "pessimism, skepticism and decadence," yet his only proposal was that the words of the Soviet national anthem be changed so that its patriotic sentiments might be fully employed in the "education of young people."

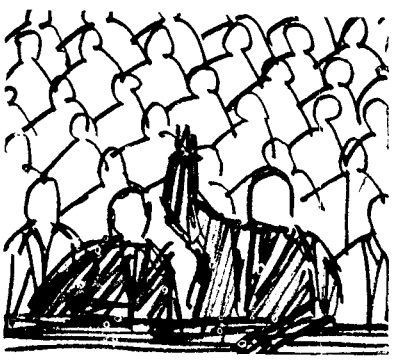
Dull and Respectable

It was, in short, a dull Congress, dominated by stable, prosperous, respectable men of middle-age. Unwilling to engage in the controversy prompted by Khrushchev's revelations of Stalin's "villainy," they were equally unwilling to start a new controversy by proclaiming his "genius."

Their view of international politics is, in this context, predictable. Their's is a short-run, cautious "realism," willing to uphold verbally the old myths and values which serve as foundation of the Soviet state, but unwilling to risk "solid" achievements through devotion to them. The willingness to die for ideas they regard as dangerous when it is not comic. Hence, wars of

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

"national liberation" must be supported with a distant benignity and some matériel, but Soviet participation would be too costly, the risks of escalation too great, to justify direct intervention in Vietnam. In the Soviet view, both the United States and the Chinese are displaying an irrational willingness to take the Vietnam war seriously (it might be suggested that the Soviet leaders are more disappointed and surprised in the attitude of their capitalist "opponents" than in their erstwhile allies). When a Cuban delegate, bemused by the appearance of a united front on Vietnam, called for all countries to send armed forces to repel American "aggression" he was greeted with silence (official version) or with shouts of disapproval—most probably with some of both.



In one sense, the Soviet elite does understand the "irrational" nature of fervor and zeal. It was content with a moderate victory over China in the fact that all but four Communist parties attended—and the New Zealand party will scarcely be missed. It felt no need to "excommunicate" China, a step which could only have offended some of the conferees. Treating Peking with what almost amounted to long-suffering patience, the Soviet leaders apparently intend to force Peking to "excommunicate" the Soviet Union. There is no purpose in offending those whose irrational zeal will make them act offensively. Perhaps too, the Russian leaders are willing to wait for the demise of the "senile" leadership of revolutionary China and see no mileage in further estranging the younger leaders who will eventually succeed in Peking.

Yet all is not entirely well with the Soviet Union. When Stalin proclaimed "socialism in one country" he was appealing to Communists to support the last bastion of the revolution, the beleaguered citadel surrounded by foes. Whatever his motives, his argument accorded well enough with the facts. When the current elite refers to the Soviet Union's "main contribution to the revolutionary struggle" it evokes resentment as much as—if not more than—support.

The Communist parties of the emerging nations—in or out of power—do not view the world with the comfortable tolerance of the USSR. For them, deference to the Soviet Union means a slower process of change, acquiescence in the international status quo, more years in which the claims of class and national justice must be deferred. Moreover, many or most are increasingly resentful of the unwillingness of the Soviet elite to sacrifice its own affluence to aid its "brethren" abroad. The contrast between their own poverty and the industrial power of the USSR, which once provoked respectful awe of Russian "revolutionary achievements," now calls up an undercurrent of hostility.

Finally, the parties which are out of power are less able to understand departures from Marxist doctrine made necessary by political practicality. Too, they are more hospitable to the "progressive artists and writers" useful in mass propaganda and agitation, and hence, hostile to Soviet persecution of intellectuals.

All this is not lost on the Soviet elite, which senses its own estrangement from the International. It is that realization which makes the Russian leaders fearful of an ideological war with the Chinese in which they would feel comparatively ill-equipped and which might be unsettling at home. The confidence of the Soviet leadership is derived from the "solid facts" it understands: the economic, organizational, and military logic of power.

Ironically enough, the greatest weakness of China in the Communist International is *due* to the war in Vietnam. The war provides a common symbol to which all parties may "rally," concealing deeper disagreements. (It is notable that it was old ideologue, Suslov, who read the special statement on U.S. "aggression.") Yet, Cuban oratory aside, few parties wish to involve themselves directly in the war and none—not even the Chinese—desire a general war which might result from escalation. Most importantly, the iron logic of war forces dependence on the Soviet Union, the one country which can provide effective military and diplomatic assistance to Hanoi and the Vietcong. Guerrilla war, in the Chinese theory, is a means for achieving revolutionary change *without* direct confrontation with a major power. Whatever the event, the Vietnam war has discredited the theory to that extent. For only without such confrontation can the force of revolutionary ideas be expected to prevail alone. One might paraphrase Bismarck: war is not a conflict of *dialectica* and polemics, but of blood and technology—in which fervor plays one, but only one, part. It emphasizes those "hard facts" which the Soviet leaders understand and with which they alone are endowed with the resources to

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

meet. Indeed, if one may venture an optimistic hope, it may be that even the aging leaders in Peking may have learned from the 23rd Congress that the position of China in the Communist movement is stronger in peace than in war, which silences resentment and discontent with the severe frown of necessity.

In the Soviet Union, too, there are portents if not lessons. Nikolai Didyk, 26, "obsessed with the war in Vietnam," and refused the right to fight with the "forces of national liberation," burned himself in one of the few open instances of dissent in Soviet history. His deepest protest, one suspects, was directed at the dullness and lack of inspiration in Soviet life, and was no more comforting because it was based on Marxist theory. It is now aphoristic that Marx would find no welcome in the Soviet Union, for Marx—whatever his failings—always understood the protest of the human spirit against impersonal forces and bureaucratic routine. In a Soviet Union where it is the party and not the state that appears to be "withering away," understanding that protest may become more and more the *sine qua non* of political wisdom.

Letter and Spirit

THE RIGHTS OF PRIESTS

J. D. CONWAY

In recent years the dignity of the human person has received new emphasis in Catholic thought. Pope John XXIII, in *Pacem in Terris,* stressed it as the source of man's inalienable rights, and the Fathers of Vatican Council II cited it as the basis of man's right to religious liberty.

Pope John noted that the natural dignity of the human person as a free, intelligent creature of God becomes much greater in the supernatural order in which man, redeemed by Jesus Christ, becomes an adopted son of God and His close personal friend. We may rightly conclude that the dignity of a priest is further augmented by his ordination which makes him another Christ in his ministry of the Word, the Sacraments and the Sacrifice.

If we assess recent conflicts between clerical freedom and authority in the light of these truths, without presuming to judge the merits of any of them, we can hardly help wondering why the law of the Church seemingly gives little protection to the rights of a priest, and why there are no structures which provide honorable means of appeal when authority becomes oppressive to him. Does his obligation of priestly obedience require that he abdicate some of his natural rights as a man?

MSGR. J. D. CONWAY *is a syndicated columnist and pastor in Davenport, Iowa, and a former president of the Canon Law Society of America.*

We naturally expect and have always found a measure of friction, often abrasive, between authority and freedom, especially when authority becomes a bit arbitrary, or freedom lacks responsibility. We hope to keep this friction to a tolerable minimum, but we can never expect all tension to disappear. It is inherent in the co-existence of freedom and authority and essential to the vision and progress which emerge from their dialectic. But conflicts which do harm to the priestly ministry, undermine legitimate authority, suppress personal rights, and give scandal to the world must be avoided. And we must seek ways to prevent them.

We need not be surprised that tensions and friction have increased in modern times when our young men have grown up in a society which emphasizes not only personal dignity and freedom, but the duty of the individual person to make decisions for which he alone is responsible before God and man: the duty of following his own conscience as the ultimate norm of morality.

Present tensions are intensified by uncertainty and open disagreement about the role of the priest in modern society. Many young priests are deeply convinced that they have a duty to make the Gospel relevant to the people with whom they work. They believe that at the present moment we cannot leave to the laity the entire task of relating truth, justice and charity to the problems of society. They believe in disturbing people whose consciences are dormant or distorted. And they believe that we must often give witness to

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

the sincerity of our words by our own personal involvement.

These ideas and the actions which result from them are intensely disturbing to men whose view of the priest's role is strictly traditional, and the man in authority is doubly disturbed when intolerant members of the laity threaten to bludgeon him financially if he is tolerant of liberal priests.

Some bishops possibly blame themselves for contributing to the current crisis in obedience by their Declaration on Religious Liberty. They said in official and general terms, "that men should act on their own judgment, enjoying and making use of a responsible freedom, not driven by coercion but motivated by a sense of duty." They were not speaking of freedom within the Church, of course, and they warned that, "not a few can be found who seem inclined to use the name of freedom as the pretext for refusing to submit to authority and for making light of the duty of obedience." They urged that men be carefully formed both to be obedient to lawful authority and to be lovers of true freedom.

Such formation is not easy, and is encountering difficulties; but even if accomplished it offers only half a solution to the problem: those in authority must also be trained to love and respect true freedom.

The Vatican Council published decrees on the life and ministry of priests and the pastoral office of bishops, and if all clerics would live in full accord with the ideals they set forth, we would have no conflicts to settle. Bishops are reminded that their ministry is service, that they should be father and pastor to their people, brother and friend to their priests. They should embrace their priests with special love, regard them as sons, and be ready to listen to them on terms of trusting familiarity.

Priests should recognize in the bishop the fullness of the priesthood in which they share; they must stand by their bishops in sincere charity and obedience, imbued with a spirit of cooperation, sharing in the same ministry of Christ to His people.

A Senate of Priests

The Council Fathers do propose one structure which we may find helpful in solving our problem, a senate of priests: Bishops "should gladly listen to their priests, indeed consult them and engage in dialogue with them in those matters which concern the necessities of pastoral work and the welfare of the diocese. In order to put this into effect, there should be—in a manner suited to today's conditions and necessities, and with a structure and norms to be determined by law—a senate of priests representing all priests. This representative body by its advice will be able to give the bishops effective assistance in the administration of the diocese." Now let us see what the Church law says about the relations between bishops and priests.

Canon 329 tells us that bishops are successors of the Apostles and are placed in authority over individual churches which they rule with ordinary power. They have the right and the duty of governing their dioceses in both temporal and spiritual matters with legislative, judicial and coactive authority, which must be exercised in accord with the sacred canons (Can. 335). They are to be watchful lest abuses in ecclesiastical discipline should creep in; and they are to take care that the purity of faith and morals be preserved in both the clergy and the laity (Can. 336). All clerics, and especially priests, are bound by a special obligation to show their own Ordinary reverence and obedience (Can. 127). Clerics are to accept and fulfill the duties given them by the Ordinary (Can. 128). Vicars (i.e. assistants) can be removed at the will of the bishop (Can. 477).

The law indicates that a pastor should be consulted by the bishop before an assistant is assigned to him (Can. 476 2); but this law is seldom observed. And more rarely is an assistant consulted before he is assigned to a pastor.

Priority on Efficiency

There are more laws about the rights and duties of a pastor with respect to his parish and people, some rules regarding his appointment and a legal procedure for his removal. But these rules and procedures are apt to give way to efficiency in administration. Some duties of an assistant are explicit in the law, and it is indicated that the bishop and pastor may concede him a few rights along with additional duties (Can. 476).

Book V of the Code provides a number of penalties, including suspension and excommunication to be used against priests who are recalcitrant or delinquent, and there is a summary procedure outlined in Book IV, Part III, which permits these penalties to be inflicted by the bishop on the responsibility of his own informed conscience. Full judicial procedure is extremely rare, and some penalties are inflicted on the basis of Canon 2222, without previous law or warning, when scandal is given or the offense is specially grave.

Canon 2404 provides in general terms that the abuse of ecclesiastical power should be punished by the

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

legitimate superior in accordance with his prudent judgment, in proportion to the gravity of the fault. If this hint of limitation on episcopal authority ever provokes sanctions they are inflicted with no public knowledge.

The process of appeal in judicial cases is clearly defined in law and the right of appeal is well protected. However, most of a bishop's actions with regard to his priests are not judicial but administrative; and as one bishop publicly stated he is required to answer for such actions only to his own conscience and to God. From such acts there is no appeal in the technical sense, only *recourse* to higher authority. The right of recourse is explicit in very few cases; in most it is only implicit based on general principles, and without defined procedure. While recourse is pending in such cases the bishop's decisions and actions remain in full effect. In most cases a priest is well advised to forego recourse. Even if he wins his case his victory will often be Pyrrhic. The man he has vanquished is still his boss, and will hardly be more benevolent.

Easing Tensions

In seeking structures for handling our problem, our first thought should be given to means of easing tensions and preventing friction and clashes. The senate of priests offers much hope. If it is really representative, and if it is able to gain the confidence of both the bishop and the priests, it can greatly aid communication and contribute to understanding and cooperation.

The meeting which Archbishop Cousins held with the priests who work in the impoverished areas of Milwaukee and the authority which he gave them to work out their own program demonstrates a means of useful dialogue; and most encouraging was the Archbishop's promise that he would not interfere in the united projects of these priests even though he might find it necessary to announce publicly his disagreement with some of them.

The studies and reunions of priests in the Archdiocese of Detroit during the past year are another example of means which can be used to "break the ice" between priests and their Ordinary, to quote the words of Archbishop Dearden. Atlanta, Oklahoma City, Kansas City and St. Louis are examples of many dioceses in which efforts are being made to establish frank, honest communications in clerical circles.

When friction does occur we should first put our trust in the dialogue, and if that fails we should be guided by the principle of subsidiarity: anything which can be settled at home should not be taken outside the diocese; anything which requires recourse should seek a neighboring forum if possible, and only if that fails should we look to structures within the National Episcopal Conference. Rome is a last resort.

In the Code of Canon Law we find two provisions which may help us by analogy. As a means of avoiding litigation, Canon 1925 suggests transactions which will hopefully lead to adjustment and concord. By analogy this canon suggests that when a bishop and priest are in disagreement they should get together and talk over their problem, trying to see both sides, and showing a readiness for reasonable compromise.

A successful dialogue supposes mutual respect, charity, patience and trust. A bishop will not be successful at it unless he is frank, free of aloofness, able to talk man-to-man with his priests, and convince them that he is willing to listen without prejudice. A priest will fail in dialogue if he has a chip on his shoulder, suffers from a persecution complex, is lacking in trust and respect, seeks special preferment, or is timid and subservient towards authority.

Another means of avoiding litigation is suggested in Canon 1929: arbitration. For our purpose we will call it consultation. Should there not be some good, prudent priests in whom both the bishop and the priest have confidence who can talk to each party separately, and then if necessary go into conference with both together?

It may be possible to establish a permanent board of consultation within the structure of the senate of priests in the diocese, or selected committees might be appointed to take up individual problems of discipline, repression, or conflict.

Some have suggested judicial procedure, but this is hardly possible without going outside the diocese. The *officialis*, or judge, of the diocesan court has ordinary power, but he obtains it through his appointment by the bishop; he shares in the bishop's authority. When the bishop is party to litigation his own *officialis* cannot be judge in his case. Neither does a judicial process in the metropolitan tribunal or in a neighboring diocese offer promise of success. It would require jurisdiction which does not now exist, would run contrary to tried and established principles of the law, and would be repugnant to both the bishop judging and the one judged.

Tribunals of Appeal

However, tribunals of friendly appeal and compromise might be established in the metropolitan jurisdiction, or in the diocese which serves as the ordinary court of appeals from the archdiocese. This would

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

require much adjustment of thinking among bishops, and its success would depend on their spirit of cooperation. The principle of subsidiarity recommends it for the handling of cases which cannot be solved at home: for the priest who is convinced he cannot obtain justice in his own diocese. It keeps the case in the same neighborhood, where persons, facts and circumstances can better be evaluated than they might be in Washington or Rome.

Once our National Episcopal Conference is functioning and has its administrative machinery set up, an appeal board might well be established to hear disputes which resist solution at a lower level. Some bishops may find this idea unacceptable, but surely it is better than trying such cases in the press, whether Catholic or secular.

For other judicial purposes we hope that our National Episcopal Conference will have a tribunal, and it might well accept cases of bishop-priest conflict which resist all compromise and administrative decision, and in which clearly defined rights are definitely in conflict.

Whatever the machinery is it must be of such nature that the priest who believes himself unjustly treated can appeal without prejudice to his standing in the diocese. He must not be subject to recriminations for trying to vindicate his rights. Pope John told us that we have a duty to do this.

It must also be a procedure in which the bishop has confidence, not something designed to impede the efficient administration of the diocese. And it must not be something which he can frustrate at will.

It may seem strange that we are looking for new structures at the same time we are hoping to see many of the old ones disappear. We denounce bureaucracy as inimical to the pastoral ministry, and insist that the Church is not primarily juridical, as it has often seemed to be in the past. But only a true anarchist or Marxist believes that a society can exist without laws, and in the concept of Pope John, the law's primary purpose is to protect the rights of men, and thus to contribute to order and peace in the world.

A NOTE OF CONDOLENCE

TO ALL THOSE MILLIONS

WHO NEVER HEARD OR EVEN WENT

TO NAZARETH COLLEGE

IT'S ENOUGH TO BRING TEARS TO OUR EYES

NAZARETH COLLEGE

Dept. 11

Kalamazoo, Michigan

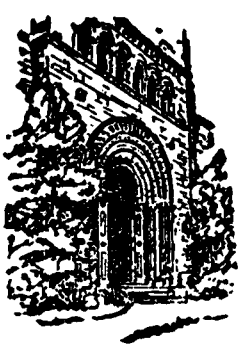
CHESTNUT HILL COLLEGE

Chestnut Hill
Pennsylvania

Conducted by the Sisters of St. Joseph

Accredited Catholic college for women. Liberal arts and Science.

For further information write to the Registrar.



Prospective students should make early application

CAROL JOHNSON

TOWARD A POEM UNWRITTEN ON A JOURNEY SOUTH

A reticent, a far from useful form
signals to be set free. Ardor would do it.
One is alone and France dreams back and back,
her gothic sic et non past matter, past
past faith.

Spry judge and angels fill
conciliated space: a portal is ajar
on all this south's naïf untenable desire.
Bernard of Ventadour, *sauvage* as the map says,
the wild track to your tower leads out of sight
the mind that worded songs that swore enduring
art. One hears "qu'est-ce qui vient ici
si tard" and knows that what it was our lack
expressed, mute art also enclosed.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

THE LADY WAS A LION

THE SCREEN

When I was a little boy one of my aunts used to take me to an ice-cream parlor where an enormous oil painting held me as goggle-eyed as the sweets. The picture, fraught with mystery and called The Lion's Bride, showed a lion contemplating the corpse of a beautiful woman dressed in bridal finery. I still remember the enigmatic painting with awe. And when I saw "Born Free," which tells a sort of love story about a woman and a lion and is based on Joy Adamson's factual account, I kept recalling The Lion's Bride. I also kept feeling sorry for George Adamson, a Kenya game warden who had to put up with Elsa, his wife's pet lioness.

No doubt the makers of "Born Free"—executive producer Carl Foreman, director James Hill, and everyone else connected with the project—deserve much credit for their patience and skill. And so do Bill Travers and Virginia McKenna who portray the Adamsons and should get an extra star for their bravery in cavorting with the several lions who portray Elsa in the various stages of her growth. Handsomely filmed in color in Kenya, and well acted by man and beast alike, "Born Free" has above average zoological and travelogue interests. But its sentimentality gets out of hand.

Elsa, darling as a cuddly cub, still thinks she's cuddly as she gets older and bigger. This leads to a certain amount of humor as Elsa behaves like an overgrown kitten around the house or astounds the natives and visitors as she rides on the Adamsons' Land Rover. Not even Walt Disney's pictures, however, had the effrontery to think destructive animals were so cute. When Elsa causes an elephant stampede that wrecks a native village and crops, the District Commissioner insists the lioness be sent to a zoo. Instead the Adamsons set Elsa free—which leads to the film's best scenes as the lioness gets playful with a warthog (to her regret) and ignores a prospective mate (to the Adamsons' regret). Fortunately, or the picture would never end, Elsa finally learns to live like a lion. The trouble with the movie is not with its animals but with its zoophiles.

One department in which movies should excel is in showing us how other people live in this one world. A couple of recent arrivals attempt to do this—but without great distinction. "Cinerama's Russian Adventure" whets our interest when Bing Crosby, who reads the narration written by Homer McCoy, promises that the film will show us "What is a Russian." It doesn't really, but it does show us many Russians at work and at play, on the handsome subways, lumbering, hunting, dancing beautifully, racing on sleds, whaling, and sometimes just relaxing. Russian Cinerama, called Kinopanorama, isn't quite as bright and clear as ours, but it does manage to give the viewer thrills and chills during a reindeer race or in riding on logs down a river. My favorite shots showed the Moscow State Circus in action with that wonderful clown Oleg Popov at his best, the Bolshoi Ballet doing their stuff, and the magnificent views of mountains, ice-covered wastes, and wheat fields. If this "Adventure" doesn't succeed in telling us what a Russian is, it must be admitted that the American Cinerama pictures didn't really tell us what an American is either.

Pierre Dominique Gaisseau, whose amazing "The Sky Above—the Mud Below" startled us a few years ago, is back with another documentary, "Flame and the Fire." Once again dealing with primitive and vanishing tribes, the new film pays hurried visits to South America, Africa, Australia, and again, almost repetitiously, to New Guinea, which was so well covered in "The Sky Above." But because "Flame" jumps so much from one hinterland to the next in its efforts to show the mores and rites of aborigines, it seems to be stressing the sensational. Actually the film is factual, and if savages behave like savages, who can argue? But after a while, the dances, the fertility rites, and the savages themselves seem to be just more of same; and we begin to wonder what these so-called Stone Age peoples do in between rites and dances. Anthropologists should find "Flame" invaluable, but even they may wonder what just the ordinary folk do at the Stone Age Rotary Clubs or on the primitive Main Streets.

PHILIP T. HARTUNG

JOSEPH PINTAURO

THIS RAIN

This rain is yours
the spanish and the amish and the british
do not have this rain right now
the rain that counts
so when you say *it is raining*
you are also wet with it
the rain rite on your head.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

BOOKS

Vanguard and "outsider" theology

Freedom Today

HANS KUNG

Sheed & Ward, $3.95

The Human Church

WILLIAM H. DUBAY

Doubleday, $4.50

ROBERT O. JOHANN

These two small books, taken together, provide a marvelous illustration of the opportunities, dangers and intellectual challenges connected with the current ferment in the Church. Both authors are concerned with promoting the freedom, vitality and relevance of the Church in today's world. To use a distinction which Küng makes in his essay "The Freedom of Theology," both authors display the characteristics of the "periphery of the Church (which is not 'peripheral')"—her front line of development, as it were—as distinct from the attitudes of her center of unity, "those of headquarters." They are both preoccupied with the risks of movement, multiplicity, discussion and progress rather than with the safety of measure, rule, harmony and strict order.

But in tone, style and sureness of touch, it would be hard to imagine two more contrasting works. Whereas with Küng, the center and periphery do not become isolated from each other but are bound together so that, for all its freshness, his thought is still in continuity with the past, DuBay's approach is simply to throw the past overboard in favor of a purely personal vision of the church (always lower-case with him). However much this vision is inspired by sincere and passionate concern for promoting human welfare, it is nothing short of cavalier in dismissing what Küng calls "the fences and danger signs which the Church of former ages, in her batttle to defend the one true faith, has set up to distinguish good from bad interpretations of the message."

DuBay writes as a journalist, a propagandist even. He says "we first need a theology. It should be simply stated, in slogans perhaps." His offering is indeed as fine an example of "slogan theology" as one could look for. The tone and orientation of the whole book are summed up in the very first sentence: "The greatest contribution of the Hebrew people to religion was that they did away with it." The ambiguities of such a blast-off are not only not clarified by what follows; they are positively and, one can only say, irresponsibly compounded on almost every page.

DuBay's problem is, to be sure, an all-important one. He is wholly wrapped up with the human functioning of the Church in human society and at the service of man's needs. As the chapter-headings of his work indicate, he wants a "God for us," "A Church for People," a "Worship to Fit Our Needs," etc. All this is both admirable and, at a time when religion is thought by many to be utterly irrelevant to man's secular life, urgently necessary.

The only difficulty is that to get what he wants, he goes after the whole theological tradition with a sledge-hammer. "The Church is not 100 per cent human," he writes, "but it should be. Whatever is in it that is not human is not of God." What this means, among other things, is a complete rejection (a rethinking is not enough) of anything like grace, which for DuBay is a kind of "metaphysical sub-world," and the complete identification of Christianity with an exclusively this-worldly love ethic. One doesn't have to be against love and humanity, nor does one have to deny outright the Church's many failures with regard to both, to suggest that there is perhaps something of an oversimplification at work here.

Küng's work, on the other hand, shows the same deft handling of complex problems, the same appreciation for new insights while holding fast to an ancient faith, that have distinguished his earlier books. The only difficulty here is that its serenity stems at least in part from its being somewhat removed from the pressing perplexities of concrete action.

In this collection of five essays, he studies freedom in a variety of contexts—that of the individual Christian in the world, in the Church, and as a theologian; that of the Church with respect to other religions; and, finally, that of the Pope. In the first, which is a remarkable essay on Thomas More, Küng shows the true meaning and need for Christian detachment even in a life of worldly involvement—something which the current passion for reshaping the world too often leads us to forget. The second essay, which originally appeared in COMMONWEAL (June 21, 1963), tackles such problems as the freedom of speech and conscience in the Church and the relationship between liberty and order. The third essay explores the need for freedom in theological investigation.

It is in relation to the understanding of sound theological method here developed that the inadequacies of DuBay's book show up most sharply. Küng's fourth essay is an effort to grasp the Church's role in the world relative to the other great religions and quasi-religions. The notion is put forward that, contrary to our habitual way of thinking, it is really these other religions that constitute the "ordinary way of salvation" with the Church's way the "extraordinary" one. The final essay is a short tribute to Pope John XXIII and his great love for mankind which grounded both his freedom and effectiveness.

In order to understand the relationship between these two books, another distinction of Küng's may be helpful—

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

that, namely, between the "theological vanguard" and the "outsider in theology." The theologian of the vanguard, "however boldly he may press forward . . . never wants as a theologian to go his own private way, but the Church's way." "He cares greatly about his connection with the main body. . . ." The outsider does not. "The outsider works, studies and fights on his own responsibility, so to speak, and at his own risk." Unconcerned about maintaining intellectual contact with the rest of the Church, "he sets about constructing a road for himself on its flank —whether because he is a specially daring spirit or out of disillusionment."

By this definition, Küng is "vanguard" and DuBay is an "outsider." One may sympathize enormously with the problems to which DuBay addresses himself, recognize the need to do much more than we have done toward their solution, and yet be forced to admit that the "outsider" tag fits him to a 'T'. Though deserving the Church's respect for the sincerity and force with which he has expressed his convictions, he is nonetheless "only to a very limited extent representative of his Church."

DuBay, then, is wonderfully relevant, but lacks the discernment essential to sound theology. Küng is a discerning theologian, and relevant too, but less so perhaps than our crucial times require. One can follow Küng with confidence, but in the end he doesn't go very far. One cannot follow DuBay—although there is no denying the merit in some of his suggestions.

When will we get theologians who tackle with Küng's competence the concrete issues raised by DuBay? This, I think, is the gravest question confronting today's Church.

● ● ● ● ● ● ● ● ●

REVIEWERS

FATHER ROBERT O. JOHANN, S.J. *is an associate Professor in Philosophy at Loyola Seminary, Shrub Oak, New York. He will be Visiting Professor at Union Theological Seminary this fall.*

SAUL MALOFF, *now the Book Editor at* Newsweek, *was formerly on the Faculty of Literature at Bennington College, Vermont.*

PHILIP DEASY *teaches in the English Department at St. Peter's College, New Jersey.*

DAVID CORT, *a previous contributor, is the author of several books. His most recent is* Social Astonishments *(Macmillan).*

The Egyptologists

KINGSLEY AMIS & ROBERT CONQUEST

Random House, $4.95

SAUL MALOFF

Kingsley Amis has written potboilers before, and no harm done. Even at their worst and most evidently labored, they contained intermittent flashes of the funny, doleful, marvelously observant novelist who could, without really trying, describe the contents of a room and thereby fix a society in its place and time in history; or allow a character whom he hated to strangle himself on a fistful of words as if the character, not Amis, had created the means of his own undoing. (Like all good comic novelists, Amis is preeminently a hater —a sincere, dedicated, visceral hater who, given Amis' compulsive fear of sentimentality, will not allow himself to search out the single, obligatory, saving grace, so convinced is he there is none. And there is none, there is none; unless it be a fondness for small furry animals.) But whenever Amis was bad, he was good next time out, as if that were the rhythm his schedule called for—an odd, but his own, way of staying in shape for the true encounter; his way of making sure, as it were, that he would leave the bad one in the gym.

Nor is the melancholy fact that Amis has written (or co-written), in *The Egyptologists,* the worst and most trivial book he has ever signed his name to necessarily, in itself, cause for ultimate alarm, or even wailing in the streets. Yet so peculiarly bad is it that perhaps a measure of public lamentation is in order. Had Amis' name not appeared on the spine, the book would not warrant a line of notice. As it is, one reads it with the transfixed fascination which the astonishingly bad sometimes elicits. Amis trivial? Almost never. Amis silly? Never. Giggling? Unthinkable. Fatuous?

Yet this novel is all that, and more. Even to suggest its kind and manner is disheartening. It begins on a note of mystery. A group of clubby English types—gentlemen all, to all appearances —are foregathered in a . . . club. The atmosphere is hushed and secretive, and their talk is guarded, allusive, as if the very walls had ears. Why are they there? For what dark purpose? Clubmen indeed! The "Metropolitan Egyptological Society" my foot. If they are the polite amateurs and harmless antiquarians they give themselves out as being, then why all the circuitous palaver? and why the inaccessible, remote location at the dead end of an obscure alley? The mystery is tiresome from the moment of its assertion; and long, long after our indifference has turned to smoldering rage, the authors persist in their insufferable school-boyish teasing: Guess! Come on now, guess! No, no: Guess! That's not playing the game. That's not why I asked you to my house; we'll play your way at your house. Guess!

The slenderest of hopes remains. This, after all, is Amis. As the inventor of some of the best jokes in the postwar novel, who better than he knows a bad joke? He will turn the tables and somehow save the day. It is precisely our impatience and our murderous irritation that he has been angling for. That *is* the joke. Our hope extinguished, we keep hoping. It can't be a sex-club of some sort. Only the patsy, the most easily duped reader, will think that. What else is there to be so hushed about? Money or sex—and, clearly, it isn't money.

The mystery, stretched beyond the breaking point, is stretched further. An American girl—a tourist and herself an amateur Egyptologist—stumbles upon them, almost by chance. Elaborate concealment—and some inaccurate American speech (an unAmis-like failure of ear). Once or twice, with bated breath, we suppose we hear a tone of voice that is reminiscent of Amis. One of the

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

scholars vilifies (like Amis deploring the cult of *Beowulf* or *The Faerie Queen*) the "notion that these pyramid-piling pimps had a *civilisation* . . . Did you ever see anything more totally bloodless than the female figures of those reliefs and friezes of theirs. You have to look three times before you can see they *are* female, for God's sake." The representation of a female figure adorns the club in order to "remove that faint subliminal air of homosexuality which many outsiders seem to scent in men's clubs." And that's as good as the novel gets—and only rarely does it rise to that slack pitch of comic invention.

Heavily does the burden fall upon one to reveal the worst. There is no mystery. The whole tedious rigmarole is a gigantic deception by which the diabolically clever clubmen deceive their wives and conceal their outrageously naughty larks. It's as bloody awful as all that.

Perhaps Amis didn't do it. Yet it would be unfair to lay the blame on Conquest. That would be far too simple. Writing is the last of the free private enterprises (for the moment, anyway). Could it be that when mergers are formed, that when two good writers are amalgamated, a third one results for whom neither is responsible—Robert Kingsley or Amis Conquest—each, by some dismal law of genetics, bringing out the otherwise repressed worst in the other?

Or could it be the science-fiction hangup? Amis, it will be remembered, is the author of *New Maps of Hell*, as well as a dossier on James Bond; and the two men are SF anthologists of an ongoing series. An occasional romp, even though it may throw a writer off his stride, is one thing; but (to shift, or elevate, the action) a hangup clung to long enough may be hard to get off of. Amis' comic genius always lay in his uncanny sense of actuality—the ridiculous unexhaustible inventory of the real: work and sex and where and how they are conducted, during the day and after hours. His is a great gift, but great gifts can atrophy too. Galactic space is no place for the eye of a comic novelist.

Priestly Celibacy and Maturity

DAVID P. O'NEILL

Sheed and Ward, $3.95

The Priest: Celibate or Married

PIERRE HERMAND

Helicon, $3.75

Is Celibacy Outdated?

IDA FRIEDERIKE GORRES

Newman, $.95

PHILIP DEASY

By this time readers of such diverse publications as *Time*, *The National Catholic Reporter*, *The Saturday Evening Post*, *Commonweal*, and *Cross Currents* are aware that there is a priesthood celibacy issue. Even though Pope Paul asked the Fathers of Vatican Council II not to debate the issue it may be expected that the mass media press will continue to keep the issue alive under such lurid approaches as, "1,000 Priests Quit Yearly," "A Catholic Priest Tells Why He Wants to Marry," "I Was A Celibate in the Bridgeport Diocese." One eminent theologian is on record as saying that he did not think the ordinary faithful were ready for "the upheaval of calling celibacy into question." He should have realized more fully that this post-Council period is one of upheaval. Ready or not, the faithful have had the celibacy question thrust upon them. If they were indeed shocked by the thought of a priest entering into a marriage union with the lady of his choice, how traumatic must have been the effect of Father DuBay's proposal that priests protect their rights by forming their own labor union?

The three books listed above are hardly likely to cause upheavals among their readers. Each in its own way is a serious and responsible statement of all, or much, of what is doctrinally, historically, ecclesiastically, and above all, humanly involved in an issue of admitted delicacy. At the same time the three predominant viewpoints expressed afford a desirable variety of approach. Miss Gorres is a German laywoman, Pierre Hermand a former French Dominican now laicized, and Father David O'Neill a New Zealand priest for twenty-five years and now a Wellington pastor and Diocesan Director of Social Services.

Early in her short but remarkably compact and closely reasoned essay, Miss Gorres calls attention to the new emphasis within the Church, led by its more progressive and intellectual members, on the religious and spiritual significance of "natural reality," on the human. This is the new recognition of the created world and of natural values, which the past spiritual life of the Church had either rejected or subordinated unduly to the supernatural.

Miss Gorres in no way denigrates this change of emphasis. Her concern is that celibacy be discussed within the context of the wider struggle between acceptance of the world, the natural and the human; and their rejection. She sees celibacy as a key issue in the struggle since it may too facilely be condemned as unnatural and inhuman, as a state inevitably and almost of necessity resulting in psychic crippling. As she goes on eloquently and inspiringly to show, Christian virginity properly understood as a sharing in Christ's virginity is an increase and heightening of humanity, "a height and fullness compared with which normal mankind seems fragmentary and imperfect." But this high achievement of celibacy is only for those who "can take it."

The emphasis on the natural and the human, buttressed by the findings of modern psychology and sociology is strong from both Father O'Neill and M. Hermand. In the latter's book the emphasis is almost exclusive. All three authors, it must be noted, are writing only of the secular priest. M. Hermand, in particular, seems convinced that celibacy is possible only within the monastery. Even though, theoretically, he would allow the priest the choice of remaining celibate or getting married, it is clear that in his own opinion

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

the great majority of priests should get married. He does not think highly of the emotional and intellectual maturity of the secular clergy. He is the only one of the three authors who goes into detail (a section called "The Woman's Part") of how helpful a wife would be and of how the financial needs of a priest with wife and family could be met.

A passage from the fifth chapter ("Some Effects of the Celibacy Law") of Father O'Neill's book deserves quotation: "The view we have proposed is that priests in some large proportion, much larger than is commonly thought, do suffer in their inner personal life, and in the quality of their work and service for the Church, from a lack of understanding and adjustment in relation to their celibacy. Added to these are those many priests . . . who fail altogether to live out their lives in celibacy, and retire from the life and work of the Church into some form of lay endeavor and, often, into civil marriage. The number of priests involved in these two groups is clearly more than sufficient to justify honest, open and expert examination of the celibacy law and its effect on the lives of both priests and lay people. This book aims to be a simple opening statement which would serve as a spur and an introduction for a fuller and more expert investigation."

If the foregoing has a Freudian ring, let it be said that Father O'Neill admits the soft impeachment. That there may also be an Adlerian analysis of the disturbance based on a power frustration he develops in a later chapter, "The Temptations of Power." Yet even here the shift to becoming "men of authority" rather than "men of love" is seen as a result of making a wrong use of the freedom celibacy provided. If the quoted passage also seems to accentuate the negative, it should be noted that two of Father O'Neill's chapters, "Can a Celibate Priest Be a Truly Mature Man?," and "The Full Meaning of a Priest's Celibacy," are together as exalted an affirmation of celibacy as could be desired. While it is recognized that the priest can find in his dedication of celibacy a full growing of his human nature, it is equally recognized that this dedication and commitment must continue as a deeply personal choice at all stages of the priest's life.

The word "maturity" in the title of Father O'Neill's book is of special significance. It is obvious that he thinks that the early twenties is too early a time for one to know himself well enough to know whether he "can take it," and to have the requisite profound knowledge of the nature of the commitment one is freely choosing. Celibacy is too often accepted as a mere legal requirement for ordination, or as primarily a discipline and penance. Father O'Neill would allow deacons to marry. He would postpone ordination to the priesthood until thirty. He would allow a priest, at any time after ordination, to be released from celibacy just as now a nun or religious Brother can be dispensed from the simple vow of chastity. The priest would then continue his ministry in the married state.

Father O'Neill's treatment, compassionate, understanding and above all, patient, is much more than the "simple, opening statement" he modestly calls it. *Priestly Celibacy and Maturity* has all the thoroughness and learning to make it the spur for that fuller investigation that Father O'Neill asks.

The Invisible Scar

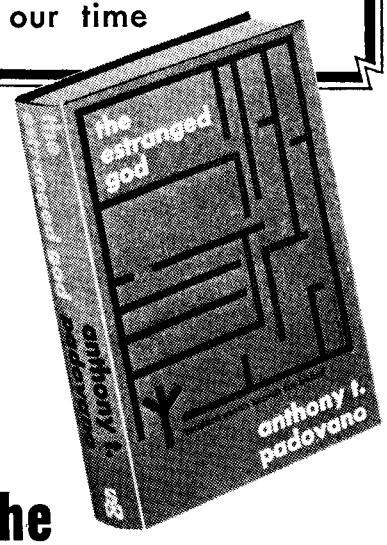
CAROLINE BIRD

David McKay, $5.95

DAVID CORT

Mankind repeatedly ponders and even reverses its great trials: wars, blitzes, massacres, plagues, fires, earthquakes, hurricanes, and even great snowstorms. These terrible events become, in retrospect, our fondest memories, and they clog literature. It therefore becomes startling that the Great Depression, the worst of all American disasters, has been wrapped in a thick silence. It is as if we were ashamed of this pit we fell into on our way to World War II.

An important new book on the temper and torment of our time



The Estranged God

by ANTHONY T. PADOVANO

In a book as lucid as it is challenging, Father Padovano takes the view that Existentialism is the most significant movement in twentieth-century philosophy . . . and then goes on to consider how the existentialists have met "the problem of God."

By examining the work of writers such as Sartre, Camus, Golding and the film-maker Ingmar Bergman, Father Padovano enables us to arrive at a clearer, deeper appreciation of contemporary man's search for an understanding of himself, his environment and his inscrutable destiny.

The result is a book—written in the modern idiom—which will fascinate all who are concerned with both the problem of man and the problem of God in the age in which we live.

At your bookstore, $6.00

SHEED & WARD
New York, N.Y. 10003

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Caroline Bird, in opening the subject, has proved that it has more emotion and more meaning for us today than, say, the Civil War or the San Francisco Fire. She may even have brought it into the area of legitimate subjects.

We have forgotten that in the months between Franklin D. Roosevelt's election and inauguration (then four months), the nation was not in a depression, it was in a collapse. Nothing like it has ever happened to an effective society and a brave, energetic, optimistic people in peacetime. Everything "impossible" actually took place. Government pay checks could not be cashed. Farmers could not buy feed for their cows, or sell their eggs. Relief payments stopped. The whole apparatus of a society suddenly became a nonfunctioning shell.

Roosevelt never solved the Depression, but he certainly solved the Collapse. In one speech, he re-convinced America that it was a going society and the lines formed at the banks—after the bank holiday — to redeposit their money.

The enormous emotional impact of the story, as tragic, heroic and epoch-making as any war, comes through in the first half of the book. The courage and stoicism of the people are moving, and incredible. Since there is no other body of data so definitive as to the true quality of the American people, one must wonder again why the historians have neglected it, these thirty years. The answer may be that the American people are currently out of style among our historians and "the school" in general.

The key to the multiplication of disaster was probably the insistence that debtors pay back in dear dollars what they had borrowed in cheap dollars. Amazingly, they paid, somehow. For some time after the Crash, brokerage houses did not fail; their customers were merely stripped clean.

To a degree almost forgotten, bankers were the masters of that world. (They have of course been displaced by business management, labor and government.) Banker morality was the national morality; "character" was defined as paying what you owed. Accepting relief showed lack of character, and many thought such people should be disenfranchised. But in 1931 the bankers could not meet their own morality; more banks failed in that year than from 1900 to 1929.

The depth and breadth of the American abyss is also forgotten. Production by volume per capita dropped to the 1899 level. The 1928 building activity was not equaled again until 1942; 1929's passenger car production was not equaled until 1949. Stock values in 1932 were 25% those of 1929.

The terrible feeling of being "superfluous people" came to tens of millions of Americans. The suicides went highest in 1933, during the first gleams of hope. FDR's first care was for these people; he was much less interested in the economy, as Miss Bird makes clear, rather critically.

The surprising failure of the Communists—except among some intellectuals—was an ideological revelation. The most serious violence came from such old American traditionalists as farmers and miners who were not overthrowing the government; they felt they *were* the government. Americans acted in American, not in European, patterns, to the confusion of the doctrinaires.

As the book moves on from the great tragedy itself to the sequelae and speculations, it loses much of its force. In part, this comes from the dismaying fact that the Depression was summarily ended by World War II, which proved a benefit to (almost) everybody. History itself wrote this cynicism. The author's economic theories are: "The New Deal did not go far enough. . .never faced the opportunity of industrial productivity. . .The economy teetered for ten years on dead center. . .Capitalists faded out of power." She ascribes to the influence of the Depression the pampering of children, general weakening of ambition, the lowering of educational standards, and other present phenomena. And she exhibits her credentials as a management consultant and advocate of corporate public relations. The thoroughness of these speculations is not convincing: they might better have been either much shorter or longer.

Nor does Miss Bird satisfactorily explain the silent treatment the Depression has received. True, over half the present population had no or very little experience of it. More to the point, the event has not yet been understood. What happened was "impossible"; thus, it did not happen. The most important factor may be that virtually the entire affluent middle and upper middle classes would rather forget their condition during those years, when most of them might have been described as lower middle or lower class. The never-mentioned social truth of America is that it is, with almost invisible exceptions, parvenu and nouveau-riche. The Depression is the skeleton in the closet of too many reputable people.

CORRESPONDENCE

(Continued from page 189)

forth where we can see and judge Him." A God of mystery is out-of-step with the democratic movement. Today's God should not pretend that He is different from us, that His ways are not our ways. "If God . . . is under no obligation to justify His ways to man, then why should we . . . be under any greater obligation in our relationship with other human beings?" The time has come for God to realize where He stands with us. "He is a credible God, but a God Who has yet to explain, much less [sic] justify Himself."

Callahan's article, having discussed the problem of evil in the light of various philosophies and the Book of Job, states two conclusions. (1) "At best . . . [the various philosophical strategies] can neutralize certain difficulties, but no more than that." (2) ". . . The Book of Job does not provide us with a rationale for the existence of evil . . ." It is these two conclusions which form the basis of Callahan's general and obvious observations that God has not yet explained or justified Himself to us. And it is on the basis

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

of the obvious fact that God has not justified Himself that Callahan founds the human "right to shout to Him to stand forth where we can see and judge Him."

Linguistic analysis would inquire into this dramatic assertion of a human right in order to ascertain whether the remark is mere rhetoric or has meaningful content. Callahan does not say that the human right in question is a right to judge God, but a right to shout to Him to stand forth where we can see and judge Him. But if we exercise this right to shout, God will evidently not stand forth anyway since, as Callahan has pointed out, God has not yet done so in the history of man. What, then, is this human right whose exercise effects nothing and affects nobody? The only explanation of this human right offered by Callahan is the metaphorical statement for a good conscience in the Book of Job: "I will defend my conduct to His face."

Thus, Callahan seems to have led his reader along a confused route to the obvious: the individual has a right to his good conscience. The ways of God, Who is Mystery, remain of course mysterious. What then was all the shouting about? Just the sounds of the illogical inference that, since the dialogue is on, God should get with it.

(REV.) NORBERT J. RIGALI, S.J.

"Congratulations . . ."

New York, N.Y.

To the Editors: Congratulations for at long last printing an article on Church music, which accurately and sensitively describes the present situation ("Fiasco in Church Music," April 8). During the past hundred years, the Church has grown poorer by many musical forms: the Masses, Passions, round-the-calendar cantatas, motets, sacred concerts, vespers and many others. All these are not merely defunct forms, but parts of the musical spirit in disuse.

What should be added to Mr. Thibodeau's excellent statement is that art music will never be revived until the American Catholic population becomes musically literate through proper music classes in school. Catholics have lived for over a hundred years with virtually no experience of art music, not only in their churches, but in their schools and colleges. Major Catholic universities such as Fordham and Georgetown have no music departments at all. Most others provide a few beginner's courses of Cecelian influence, more superficial and deadening than they need to be. People would not be reading, discussing and thinking as much as they do, if they had not read books in the fourth grade, written themes in the sixth grade, and sharpened their minds against Shakespeare and Eliot in high school.

When they are given the equivalent of these activities in music, American Catholics will be musically alive, as are the Catholics in Germany and other European countries. As it is, neither pastors nor congregations will ever *want* good music, or be anything but negativistic on the subject, until they have experienced it themselves in seminary and school, nor will they be able to tell great art from the inexpensive to perform "liturgical" pablum, nor will they (apparently) consult anyone who can tell these apart.

Colleges and universities should offer full and demanding professional courses for performers and future teachers. Schools and seminaries should look into the postwar French and Italian methods of teaching and awakening interest for intelligent amateurs.

ETHEL THURSTON

"Disagreement . . ."

Woodstock, Md.

To the Editors: As a Church musician I have considerable sympathy for Mr. Ralph Thibodeau in his anguish over the present state of Church Music ("Fiasco in Church Music," April 8, 1966), but I also find myself in considerable disagreement with him at times. Certainly, I agree that the status of the choir in the Church in the USA is in danger, that many bishops are poorly qualified to judge artistic music, that frequently the hierarchy has failed to take the advice of the professional Church musician, and that many competent liturgists have very naïve ideas of "Church Music."

What puzzled me as I read the article was that the impression was given (so it seemed to me) that the introduction of low-class music (I suppose Mr. T. includes folk music here) under the guise of vernacular participation was replacing the excellent choral music sung before the Council and that "the great choral tradition of the Catholic Church is in danger of dying out." Yet Mr. T. spent the greater part of his article (the better part, I might add) showing how an emphasis on Caecilianism and Chantism in this country during the last hundred years had hindered the cultivation of good artistic music in the liturgy of the American Church.

One frequently gets the impression from the disturbed liturgical musician that this nation was once covered with choirs that were singing Palestrina's Masses, Vittoria's motets, and scores of contemporary choral music until a group of philistines, called liturgists, got the

A Dialog

"The Death of God: Belief And Modern Man"

DR. ERICH FROMM

Author

DR. JOHN McDERMOTT

Faculty, Queens College

WEDNESDAY, MAY 11
8:30 P.M.

Colden Auditorium
Queens College
Flushing, N.Y.

Free parking on campus

Admission: $1.50
Students: $1 prior to night of lecture

For tickets write:
Colden Center, Queens College

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

ear of the bishops and then destroyed this musical paradise in favor of congregational vocal participation. My impression is that far more Ravenello than Palestrina was being sung, that the motets were more likely to have been by F.X. Witt, and, if I recall correctly, that the contemporary composer was represented by Otto Singenberger or, to be more recent, by Sister Florentine. The few good Catholic choral groups that I know in this country are still in existence and are doing excellent music in English.

I want excellent music for our liturgy. But knowledge of Church history has convinced me that I am going to have to wait for it. The chant and polyphony of the past were not composed overnight. Even a superficial view of the history of Liturgical Music indicates that the Church has previously suffered periods of transition in the matter of her music and art. We are in such an interim period today. We have need for a new music in the Church of today and we cannot simply call for a moratorium while we wait for it. I disagree with Mr. T. when he says that we should not allow our treasury of sacred music to be excluded from our worship since this would be like converting the cathedrals of Europe into museum pieces. Well, the fact is that the cathedrals of Europe are museums and they are so because they are irrelevant to contemporary worship. If the treasury of Church music is irrelevant for the Church today (you know, the one that Harvey Cox, J.A.T. Robinson, and Altizer are talking about), then hie it off to the concert hall!

I think that if our Catholic Church musicians had more understanding of the nature of theological growth, they would be willing to put up with third-rate music for awhile. Freedom must have its day if the Christian consciousness is going to specify what is needed in the area of liturgical music for this generation. And when it does, let us hope that there will be competent musicians who are able and willing to respond to the need. I hope the bishops will encourage and support the composition of music for our new liturgy. They have a great responsibility to do so. But I really wonder if our Catholic musicians are prepared for the challenge. It is incumbent on today's liturgical musician to develop great theological understanding of the growth of the forms of worship. It is almost too obvious for comment that today's dogmatic theologian, if he wishes to speak to his contemporaries, must seek for new formulations of the truths he wishes to communicate. The task before the liturgical musician is the same. He must be willing to exclude from the Church's worship the musical forms of the past and to set about to construct new ones for our day.

(REV.) JAMES L. EMPEREUR, S.J.

Role of the Layman

Has the Church anything to learn from democracy and, specifically, American democracy? There are those who like to think of the Church as somehow outside all political systems and cultures. In one sense, of course, it is, but in another fundamental way it is not and cannot be cut off from the culture in which it finds itself. The Church must take shape in this place, in this culture, in this time. . . .

This has been called the Age of the Layman painfully often. Yet too often the average Catholic's role is that of passive onlooker—active in the sense that he attends Mass and receives the Sacraments but passive in the sense that he plays no more active role than that even in his own parish, that his views are never sought and indeed are too often positively unwelcome.

Some of this is the layman's own fault, of course. Too many have nothing to say; too many conceive of their role in such passive terms that they would never dream of making a suggestion to their pastor or bishop. Yet every day there are more and more educated laymen who do have something to say. If their energies are to be put to effective use, we need new structures, new institutions.

— James O'Gara
Commonweal, March 25

Send for a trial subscription to this lay-edited journal

17 Issues for $2

COMMONWEAL, 232 Madison Ave., New York, N. Y. 10016.

Enclosed is $2. Please send the next 17 issues of Commonweal to:

Name .....

Address .....

City, State, Zip .....

5/6/66

"Declericalization"

Louisville, Ky.

To the Editors: With some reluctance I have decided to answer in public Father Pollard's recent letter (March 18), for I can easily walk down the

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

corridor in our residence hall and make my reply in person. But since his letter to COMMONWEAL perhaps will be read by some who could construe public silence as agreement, I have decided to express my views in the same forum.

To begin with, I should like to make it clear that my reservations about Fr. Pollard's letter should not be interpreted as agreement with William D. Kelly's earlier article ("What Is a Catholic College?" Jan. 28) to which my cohort was objecting.

For one thing, I would quarrel with the choice of words they both use. I think that "domination" is an unhappy expression to indicate the professional relationship between the administration and faculty of any college, and between the lay and clerical people in any church-related college. I should like to think that the mutual respect between administration and faculty, as well as between the lay and clerical people in both, could better be expressed in terms connoting cooperation. Respect for the professional competence of the individuals involved would seem to preclude any preference for either clerical or non-clerical "domination."

Whether the proper role of the Catholic college is to be a distinctly theologically oriented institution I find a moot question. But even if we grant Mr. Kelly and Father Pollard their point that it should be such, I see no need for sweeping generalizations about who should "dominate" the Catholic college. I think the key word should be "competence"; and I think that the competence to administer a Catholic college is an attribute that needs to describe the individual people, whether they be lay, religious, or clerical. Personally I resent being classified as "clerical" in any sense that ignores whatever competence I may have as an individual. And I should think that the non-clerical professor and administrator might easily feel the same way about being classified as "lay."

Furthermore I find it hard to see why Father Pollard, who has shown no little zeal in promoting lay theology programs, should object to the laity's being trained well enough to teach theology competently. Yet when he says that the Catholic college should be dominated by clerics I think he is saying that the layman may hope for only second place on a theology faculty. Granted that the teaching of the Gospel must remain under the direction of the hierarchy, as indicated by the recent Council, does it not follow that this hierarchical direction should extend to anyone who teaches theology in a Catholic college, whether he be a cleric or a lay professor?

I see nothing so sacred about past or current practices that would justify their continuance if they cannot stand on their own merits. Yet I do not agree with Mr. Kelly when he recommends that the first step must be a complete overthrow of the past and present practice. Again I suggest that the competence of the individuals be the criterion, not the status quo nor the clerical state.

If in the past the layman has not been conspicuous in the field of theology I see no reason why he should remain inconspicuous. Nor do I see why anyone needs to assign unworthy motives to a man's choice to be a layman. It does little credit to the memory of St. Thomas More to imply that a man chooses the state of matrimony for less than worthy motives. Nor does it do justice to the memory of that great statesman-scholar to suggest that he or other laymen might have done greater service to the Church as clerics. If in the past the layman, as a layman, has not had the opportunity to be trained in theology, I suggest that the fault may not have been his. If the opportunities in the past were practically non-existent, I see no reason to perpetuate the exclusiveness of a system that did not provide those opportunities.

I find the mention of comparative salaries quite beside the point. For decades the Church has been preaching a living wage . . . for everybody. But to contrast the "sacrifices" made by the 20th Century American clerical professor with those of his lay counterpart seems to reflect a rather casual appraisal of the financial responsibilities of the family man. . . .

(REV.) BONAVENTURE CROWLEY

Educational

INDIANA

Saint Mary's College Notre Dame

Fully accredited liberal arts college for women. Degrees: B.A., B.S., B.F.A., B. Mus. Conducted by the Sisters of the Holy Cross. Graduate Schools of Education and Sacred Theology for men and women. M.A., Ph.D. degrees. For catalog address: Saint Mary's College, Box 71, Notre Dame, Indiana.

NEW JERSEY

Delbarton School

Morristown, New Jersey. An hour's drive from the George Washington Bridge or Holland Tunnel. A country day and boarding school for boys conducted by Benedictine Monks. Six forms, comprising the 7th and 8th grades and four years of college preparatory courses. Small classes. Thorough guidance department. Complete athletic program. Write for prospectus to the Headmaster.

TEGAWITHA
CATHOLIC CAMP
FOR GIRLS, 6-16

Atop the Poconos. On private lake. All land sports, swimming, riding, dramatics, dancing, crafts, tutoring. 8 or 4 weeks. Private chapel on grounds.

49th Year

For catalog, address:

Mrs. James P. Lynch, Director
Camp Tegawitha, Box G
Tobyhanna, Pa.

RADICAL THEOLOGY and the death of god

at all bookstores

paperbound $1.85
cloth $5.00

by THOMAS J. J. ALTIZER
and WILLIAM HAMILTON

Bobbs-Merrill

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

She knows only hardship

NGUYEN THI LAN, VIETNAMESE, AGE 8. Father dead, TB. Mother also TB. Cannot work. Three other children. Eldest also suffering TB. Younger children cannot afford school. Family in debt. Live in hut. Two beds only furniture. Child beautiful, undernourished. Needs help immediately.

You or your group can become a Foster Parent of a needy child. You will be sent the case history and photo of your "adopted" child and letters from the child himself. Correspondence is translated by PLAN. The child knows who you are. At once he is touched by love and a sense of belonging. Your pledge provides new clothing, blankets, education and medical care, as well as a cash grant of $8 every month. Each child receives full measure of material aid from your contribution. Distribution of goods is supervised by PLAN staff and is insured against loss in every country where PLAN operates. **Help in the responsible way. "Adopt" a child through Foster Parents' Plan. Let some child love you.**

PLAN is a non-political, non-profit, non-sectarian, government-approved, independent relief organization, registered under No. VFA019 with Advisory Committee on Voluntary Foreign Aid of the Agency for International Development of the United States Government and filed with the National Information Bureau in New York City. **Check your charity—we eagerly offer our financial statement on request because we are so proud of the handling of our funds.** PLAN helps children in Greece, South Korea, Viet Nam, Hong Kong, the Philippines, Colombia, Ecuador and Peru.

© Foster Parents' Plan, Inc. 1966

Foster Parents' Plan, Inc.

352 PARK AVENUE SOUTH, NEW YORK, N.Y. 10010 - Founded 1937

PARTIAL LIST OF SPONSORS AND FOSTER PARENTS

Steve Allen	Garry Moore
Sen. Paul H. Douglas	Dr. Howard A. Rusk
Helen Hayes	
Conrad N. Hilton	Mr. & Mrs. Robert W. Sarnoff
Sen. Jacob K. Javits	
Sen. Robert F. Kennedy	Gov. & Mrs. William W. Scranton
Art Linkletter	Sen. John G. Tower
Amb. & Mrs. Henry Cabot Lodge	Loretta Young

FOSTER PARENTS' PLAN, INC. COM-5-66
352 PARK AVENUE SOUTH, NEW YORK, N.Y. 10010
In Canada: P.O. Box 65, Sta. B, Montreal, Que.

A. I wish to become a Foster Parent of a needy child for one year or more. If possible, sex....., age....., nationality.....
I will pay $15 a month for one year or more ($180 per year).
Payment will be monthly ( ), quarterly ( ), semi-annually ( ), annually ( ).
I enclose herewith my first payment $.....

B. I cannot "adopt" a child but I would like to help a child by contributing $.....

Name .....

Address .....

City ..... State ..... Zip .....

Date .....

Contributions are Income Tax deductible

ALLIED PRINTING TRADES UNION LABEL COUNCIL PHILADELPHIA 24

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED